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not convinced that the Elder was fighting a losing battle against the rising monarchical episcopate. The introduction is admirably complete; the sketch of the literary history of the letters is especially valuable. The textual notes are what we have a right to expect from one of the editors of the Cambridge Septuagint. The exegetical notes are sympathetic and discriminating and the whole work is able and scholarly.

A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians.

By James Everett Frame. (The International Critical Commentary.) New York: Scribner, 1912. Pp. ix+326. \$2.50 net.

Professor Frame has produced in his *Thessalonians* a careful and detailed exposition of those earliest Christian documents. He has made use of the great body of exegetical literature which has gathered about these letters, but has contrived to make it serve instead of encumbering his work of interpretation. Matters of introduction are treated with reasonable fulness. Mr. Frame accepts both letters as genuine, and dates the first in the spring of 50 A.D. and the second "not more than five to seven weeks later" (p. 9). A somewhat fuller statement of how the date and place of composition are arrived at would have been helpful, in these days of rival chronologies. The treatment of external evidence is perhaps a little meager: On Marcion's canon one would have preferred a reference to the sources, e.g., Tertullian, rather than to Moffatt's *Introduction*. In connection with the manuscripts there is no mention of the new edition of Alexandrinus (1909). Mr. Frame holds I Thessalonians to be in part a reply to a letter from Thessalonica (p. 106), and conceives its leading motive to be apologetic. The contrast, not to say inconsistency, between 1:9 and Acts 17:4 is not freely explained. With his other careful word-studies, Mr. Frame might well have included one of *ecclesia*, on the momentous occasion when it first appears in a Christian sense. He is not altogether sure that the "restrainer" of II Thess. 2:6, 7 is the emperor or the empire. Some estimate of the historical worth of Acts should really have preceded the sketch of the founding of the Thessalonian church (pp. 1-7), which is mainly based on Acts.

Through an oversight, the opening sentence (p. 1) gives the reader to understand that John accompanied Paul and Barnabas in their evangelization of central Asia Minor, and that Timothy as well as Silas was with Paul when he set off to revisit his Galatian churches. But Mr. Frame's work in general is scholarly and painstaking, and his book will be widely welcomed.

The Gospels. By Rev. Leighton Pullan. London: Longmans, Green & Co., 1912. Pp. x+323. \$1.40.

This book is tolerably well characterized by the fact that it is a volume of the "Oxford Library of Practical Theology," i.e., it is an attempt of a very conservative but open-minded scholarship to present the "guaranteed" results of literary and historical criticism in a popular, highly apologetic, semi-devotional form. The bulk (pp. 65-242) of the present volume is devoted to the synoptic discussion and adopts as its premises about the position of Sanday's preface to the *Oxford Studies in the Synoptic Problem*. Prefacing this are two chapters, one (pp. 1-31) on the history of the Canon and the other (pp. 32-64) on the history of gospel criticism. A treatment of the Johannine problem (pp. 243-316), which is concerned almost entirely with the historical "framework" and the external evidence, closes the book. This last discussion is badly proportioned. For to the ordinary reader the important question is the relation of the speeches in John to the historic sayings of Jesus, and this is barely glanced at. Still weaker is the chapter on the history of criticism. As regards matter, it is seriously incomplete and the author's favorable opinion of "the marked superiority of genuine English work over the work produced in other countries" (p. vii) seems to be based in part on the neglect of much non-translated, non-English work (e.g., Bernard Weiss is ignored). As regards form, an irritating tone of theological acerbity makes the section most unpleasant reading—and there is entirely too much of the same tone elsewhere throughout the volume. None the less, the author's standpoint is far from obscurantism. He is willing to admit not only error on the part of the evangelists but deliberate modifications by them of the historic material as well. And in the circles for which the book is intended it will certainly prove extremely useful.

The Minister and the Boy. A Handbook for Churchmen Engaged in Boys' Work. By Allan Hoben, Ph.D. Chicago: The University of Chicago Press. Pp. viii+171. \$1.00 net.

The author makes the following introductory statement: "The aim of this book is to call the attention of ministers to the important place which boys' work may have in furthering the kingdom of God. To this end an endeavor is made to quicken the minister's appreciation of boys, to stimulate his study of them, and to suggest a few practical ways in which church work with boys may be conducted."

The book is not based on theory, but is the result of practical experience. Most of the material has been published in the *Biblical*

World, and it is now issued under the following chapter titles: "The Call of Boyhood"; "An Approach to Boyhood"; "The Boy in Village and Country"; "The Modern City and the Normal Boy"; "The Ethical Value of Organized Play"; "The Boy's Choice of a Vocation"; "Training for Citizenship"; "The Boy's Religious Life"; "The Church Boys' Club."

A History of the Literature of Ancient Israel, from the Earliest Times to 135 B.C. By Henry Thatcher Fowler, Ph.D. New York: Macmillan. Pp. xiv+392. \$2.25 net.

A number of useful treatises on the literature of Israel from the modern historical standpoint have appeared in recent years, notably those of Kautzsch and Cornill in Germany, and of Driver in England. These works, by their form and manner of treatment, have been directly serviceable chiefly to professional students. The present book is written with as much care and accuracy as its predecessors in this field; but it has the merit of being cast in such a form that the intelligent layman can make full use of it. Professor Fowler's work is to be commended not only to the divinity student but to the non-professional inquirer who does not clearly understand the new movement in biblical scholarship.

The treatment opens with a chapter entitled "Israel in the Ancient Semitic World." Moving out from this introduction, the various documents of the Old Testament are considered in the order of their age, as determined by modern historical study. Beginning with the early heroic poems, which include such pieces as the "Deborah Song" and the lament of David over Saul and Jonathan, the author passes on to the rise of prose, the great J and E histories, the prophetic writings, the Deuteronomic literature, the songs and oracles of the restoration from exile, the priestly writings, the Wisdom literature, the Psalms, the early Maccabean writings, etc. In each case the literature is viewed as an expression of the life and history of the times with which it stands connected. The writer is clear and authoritative, and withal constructive and reverent, having the essential interests of religion constantly in view.

The Encyclopedia of Religion and Ethics. Davidians-Fichte. New York: Scribner. Vol. V. Pp. xvi+908.

The appearance of a new volume of the Hastings *Encyclopedia of Religion and Ethics* is always a matter of congratulation. As this great work proceeds on its way the impression is increasingly deepened that in the series we have an extraordinary addition to our literature.

The present volume covers such interesting topics as dreams and sleep, dress, education,

the family, evolution, expiation and atonement, as well as such highly important topics, though of less popular interest, as eschatology, festivals, feasts, and ethics. Many of these articles are really small volumes. One cannot help being impressed with the tremendous advance which theological thinking has made in the general historical feeling which runs through the treatment of all subjects, even such as ethics. Every page is rich with material for the student of religion. While it would be, of course, impossible to say that the volume is without errors of statement, one must be sharp-eyed to find absolute errors. Differences of opinion there may fairly be over many of the points; for example, the article on eschatology seems to be a presentation of facts rather than a historical evaluation of the facts; but it may be that that is not the purpose of an encyclopedia. At any rate, we wish to extend congratulations to the theological public that it has in Dr. Hastings such a marvel of educational creation.

The Holy Bible, an Improved Edition. Philadelphia: American Baptist Education Society. \$1.00.

This is the much-discussed Baptist Bible. The fact that it is issued by a denominational house will undoubtedly prevent its general circulation, but it will be a pity, for it embodies sound independent scholarship and in type and make-up is very satisfactory. It is true that the word "baptize" is always followed by "immersed," in parenthesis, a bit of scholastic purism which, of course, supports the Baptist position. Further than this there is nothing to argue that it might not have been issued by any group of competent scholars. How painstaking and thoroughgoing the volume is may be seen from the fact that the present translation is the fruitage of studies that began in the publication of a revision of a portion of the New Testament in 1862, long before the Revised Version appeared. The volume is the outgrowth of a long history, and while there may be a fair question whether there is need of a new edition, it deserves respect rather than the sensational treatment which has been heaped upon it. It is a credit to any denomination to produce such a monument of really noble scholarship.

The Life of Dr. J. R. Miller. By John T. Faris. New York: Hodder & Stoughton. Pp. x+246. \$1.00 net.

Although Dr. Miller was a successful pastor and editor, he will be remembered chiefly as a devotional author, whose pen has brought comfort to millions of readers, and whose writings have made God nearer and more real to a countless host. The career of such a man will